

Ester hath hang'd *Amorpha*

Haman :

OR

AN ANSVVERE TO

a lewd Pamphlet, entituled,

*The Arraignment of Women.*

With the arraignment of lewd, idle,

froward, and vnconstant men, and

HUSBANDS.

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*Divided into two Parts.*

The first proueth the dignity and worthinesse  
*of Women, out of diuine Testimonies.*

The second shewing the estimation of the Fe-  
minine Sexe, in ancient and Pagan times ; all which  
is acknowledged by men themselues in their  
daily actions.

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Written by *Ester Sowernam*, neither Maide,  
Wife nor Widdowe, yet really all, and there-  
fore experienced to defend all.

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I O H N 8. 7.

*He that is without sinne among you, let him first cast a stone at her.*

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*Neque enim lex iustificat vlla*

*Quam necis Artificem arte perire sua.*

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LONDON,

Printed for *Nicholas Bourne*, and are to be sold at his shop  
at the entrance of the Royall Exchange, 1617.

Enter *Israhel* & *Israhel's* of Haman.

lier friends. Hereupon it may be imagined it cometh to pass that Farmers, and Plowmen, when they would represent the death, they set him out in the deformed shape of a man; because that shape he began first to eat the part of a devil: and I doubt he never changed his false likeness. Here it is to be observed, that which is worst is expressed by the shape of a man; but what is the most glorious creature is represented in the beaute of a woman, as Angels. Women at the first might easily learn: *Michah's*, when or how should the leave good: her first School-master was abused: as in *Michah's*, and her first husband did exceed in bad examples. First, by his example he taught her how to fly from God: next how to excuse her sins: then how to camp and consort with God, and to fly as *Adam* did, then as the case, for the woman whom thou grant me, was the case I did see. What *Adam* did at the first, had husbands possible with their wives ever since, I mean in bad examples. It was no good example in *Adam*, who having received his wife from the gift of God, and bound to her in so inseparable a bond of love, that together he being rather than he would profreely accuse his wife & put her in all the danger; but the woman was more bound to an upright judge, than to a loving husband: it would not have *Adam* come, to charge her, thereby to free himself: It was an hard and strange course, that he who should have been her defender, is now become her greatest accuser. I may here say with *Saint Paul*, by one man's sin, death, &c. so by the contagion

The first part of the world was filled with a man, and had no wife.

Men do then therefore the violence of Adam.

Enter *Israhel* & *Israhel's* of Haman.

region of original sin in *Adam*, all men are infected with his disease; and looks what example he gave his wife at the first, the like examples and practices doe all men shew to women ever since. Let mee speak freely, for I will speak nothing but truly, neither shall my words exceed my proofs.

In your first and second Page, you asledge *David* and *Salomon*, for exclaiming bitterly against women: And that *Salomon* said, *It was (he as I have) for make me divide with their doers.* What of all this?

*Israhel* *Israhel's*, a man which hath reason, will never assault that unto his advantage, which when it cometh to examination will disadvantage himself. Your meaning is, in the disgrace of women to exalt men; but is this any commendation to men, that they have been and are ever reacht by women? Can you glory of their holiness, whom by women proud foolish? or in their wisdom, whom women make fools for in their strength, whom women overcome? can you excuse that fall which is given by the weaker? or colour that folly which is taken from women? Is holiness, wisdom, and strength, so lightly found in your Masculine gender, as to be stained, diminished, and subdued by women? But now I pray you let us examine how these virtues in men to persons, come by women to be so impotent. Doe you see in comparative degree, that women are more holy, more wise, more strong, than men? If you should grant this, you had small cause to write against them. But you will not admit this: What is, or are the causes that why men are so overcome by

Such men compared with women.

F 2 women

half account of the honest) how many pounds will they spend in basish houses! but when will they before a penny upon an honest maid or woman, except it be to corrupt them!

There is who, were others, but that man was the first begone.

Our adversary bringeth many examples of men which have bene overthrown by women. It is unfeared, before the fault is their own. But I would have him, or any one living, to show any woman that offended in this line of lust, but that she was first seduced by a man.

Thus was the case of *Trojan* burning; yet, *Trojan* did himself happen, how many knights and folks of the male kind had *Troy*, which to maintain where-dome would bring their *Crete* confusion.

When you bring in examples of lewd women, and of men which have bene ruined by women, you show your self both franticke, and a prophane religious fool to mention *Asah* for cutting off *Abel*'s head, in that rucke.

You challenge women for vntamed and vntidled tongues; there was neuer woman who euer noted for to flattere, to bragge, to be trayle a kold as you prove your self in this bad and odious Pamphlet: You blaspheme God, you milt at his Creation, you abuse and flander his Creatures; and what innocet or impudent flourish is it, which you doe not expresse in this lewd and lying Pamphlet!

Hierro I have fo answered all your objections against Women, but as I have not defended the wickedness of any, so I have not downe the true state of the question. As *Law* did not offend without the

temptation

temptation of a Serpent; so women doe seldom offend, but it is by proocation of men. Let not your impudencie, nor your confessions discursive, charge our Sex hereafter, with those finnes of which your flues were the first procurers. I have in my discourse, touched you, and all yours, to the quick. I have eased you with letter speeches; you will perhaps say I am a raying foold. In this objection, *Asah* answers, I will teach you both wit and honestie: The difference betwixt a raying foold, and an honest acuter, is this, the first rageth upon passionate fume, without bringing cause or proofe, the other bringeth direct proofe for what he alledgeth: you charge women with clamorous words, and bring no proofe; charge you with blasphemie, with impudencie, with flattery, with the like. I showe talk and direct proofe for what I say, it is not my desire to speak so much, it is your defect to procure me upon talk cause to fume; it is no talking to call a Crowe blacke, or a Wolfe a mansour, or a drunkard a beeh; the report of the truth is neuer to be blamed, the defrauer of such a report, defrauth the thurs.

A difference between a raying and an honest

Now, for this time, to draw to an end, let me aske according to the question of *Calisto*, *Calisto*: what haue you gotten by publishing your Pamphlet? good. I know you can get none. You haue (perhaps) pleased the honours of some giddy, idle conceited person; but you haue died your selfe in the colours of thame, lying, flandering, blasphemie, ignorance, and the like.

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